

AN ANALYTICAL STUDY OF URBANIZATION OF VILLAGE AND ITS EFFECT ON TRIBES HEALTH AWARENESS AND SOCIAL ACTIVITIES

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ABSTRACT

The objective of the study is to measure the impact of modernization on tribes health awareness and social activities of the tribals residing in India. The study was confined to the four major tribes, viz. Kisan, Oraon, Kharia and Mundas, who reside in different settlements located in India. A major issue that the study reveals is the large-scale impact of modernization and urbanization on indigenous tribal areas of India that is rapidly eroding the age-old customs and traditions of the tribal groups. The government policy of industrializing remote areas has led to the emergence of high-tech industries and modernization in the tribal belts. The first and major impact which tribal population faces is in the shape of loss of tribal identity through the establishment of industries that brings in development in the form of technology and its concurrent side-effects. Tribal customs and traditions home under pressure, due to contact with the town culture and a consequent change in the attitudes of the tribals in India can be seen. It can be seen that tribal religions are no longer in practice and dominant religions like Christianity and Hinduism have taken their place. Magical cures and herbs that the tribals practiced are considered archaic today. Tribal crafts and cultivation have also steadily declined. Yet, on the converse side, the benefits of modernization also cannot be ignored which has aided the tribal's from exploitation and provided them better living condition including education and health care.

Keywords:- modernization, Hinduism, eroding.

INTRODUCTION

The English word tribe has come from the Latin word 'tribus' which signifies a particular type of common and political organisation which is alive in all these societies. The name 'tribe' refers to a category of people and designates a step of development in human society.

As a type of society the term signifies a set of typical features and as a point of advancement it connotes a definite form of social organisation. (Behura, 1990). Tribal population is found in almost all parts of India and Odisha claims to be the second largest leading tribal state in the country. About 68 million people of the state of India are members of Scheduled Tribes and one of the most studied tribal religions is that of Odisha (Census 2011). Of all the states of India, Odisha has the largest number of tribes, as many as 62. Tribals of Odisha are known as Adivasis, Vanabasis, and Girijanas. They are described as aboriginals of Odisha in anthropological literature. The Adivasi (aborigine), Vanabasi (forest dweller) and Girijana (mountain dweller) represent an impressive 22.13% population of Odisha.

These tribes were very much dependent on forest for their day-to-day needs, including food, shelter, tools, medicine, and in some

cases even clothes. As long as the tribes were in control of forest and use to have an open use of its produce, they had no difficulty in meeting these needs. In turn they preserved the forest as it was their life support system. During the last 60 years and particularly during the plan periods, the pace of mining and manufacturing industries, as well as the use of power and forest resources have been accelerated to a great extent, which accounted for the loss of their indigenous culture and this has been partly documented in the book. The Tribal Culture of India (Vidyarthi & Rai, 1977).

Impact of Urbanization and Urbanization on Tribal Culture In the modern process of change, urbanization and urbanization have brought a new change in more or less all localities of Rourkela. For the period of the last 60 years and especially through the plan periods, the speed of mining and establishment of manufacturing industries, as well as the exploitation of power and forest resources has been greatly accelerated. This has led to a high degree of displacement and dislocation that is in urgent need of rehabilitation and relocation of the uprooted villages. Experienced villagers of the communities say that this process of rehabilitation and relocation is going on for years but without proper functioning or responsibility on the part of the authorities.

REVIEW OF RELATED LITERATURE AND THEORITICAL FRAMEWORK

Saravana, R (2010) is of the opinion that the younger age groups use now a days imported cosmetics which they buy at a high price. And the amount which they spent on recreation has been raised rapidly high in the form of television and other electronic media of entertainment; even if they live in such interior and remote villages.

Beck and Mishra (2010) stated that, "Displaced from their natural forest habitats, their economic, social and psychological poverty is steadily increasing. It is in this context, it is essential to look at the quality of life led by the different tribal communities."

According to Verma (2011), "All tribal communities deserve more and special treatment, especially the young generation, "If the youth do not have higher education and communication, how can we think of real and fast development of tribes."

"The worldview of the tribal groups in India is not a static picture of their universe nor is it a closed system; it incorporates the world which, in turn, guides their day-to-day life and culture Saraswati (1991), so the changing perceptions and tastes of the people in the tribal areas are changing the surrounding environment".

According to Stapp & Bourney (2002),

"Cultural properties should be maintained because they are in danger of destruction. The most important threat according to him is development, looting, erosion, and inadvertent impact from recreationists."

"The pressure of urbanization, cultural flow and market forces, most of the traditional practices, as adopted by these tribal communities are still gifted with certain beliefs, values, norms and institutional mechanisms" (**Kala 2005, 2009**).

The Status of Awareness about Their Own Culture

All the tribal communities have their own amazing culture and traditions. Similarly Oraons, Kisans, Kharias, and Mundas have their own rich customs and traditions. It is good to know that now tribal communities are aware of education and its value but it is sad that their own new generation who are highly educated youths are not that much aware of their own tribal religious culture and practices. The youth are the group who can retain and participate in the process of carrying forward their culture, but it was not in this case. Most of them do not know even their tribal languages; they do not know the significance and the importance of many religious practices, the cultural ceremonies and many more activities practiced in their day to day life. While interviewing the

young generation, a large number of youth belonging to these major tribes of Rourkela wanted to get modernised with total acceptance of the modern culture, and in this way the youth are ignoring their cultural and traditional

values. Most of the young people refuse to carry forward many of their social rules and customs. In the rush of urbanization they are leaving behind their own cultural heritage by adapting and accepting other cultures.

Photographs Showing Tribal Dances of the Local Tribes



Process of Agriculture and Cultivation



Conclusion

It is concluded from the study undertaken that due to the tread of urbanization in these tribal villages, the tribals' perceptions, thoughts, food habits, daily life styles, dresses, festivals, rule and rituals, the eco-friendly, nature related

culture etc., are all deteriorating due to the impact of urbanization. As urbanization has entered tribal lifestyle, there is a chance to lose the traditions and tribal uniqueness in the long run, in the changing scenario.

Urbanization is the require of the time, and almost all of us would agree to this, but urbanization at the cost of the rich cultural heritage which has been passing on from ages by tribal ancestors would absolutely is not the answer to the above question, To a certain extent modernizing their thoughts and accepting the changes would be helpful to the tribal society. The tribals in Rourkela have undergone a remarkable change in their religious practices and customs with the changing time, not only to be a part of the modernized world but to be acceptable to the society as well.

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